1: Herskovits E-4, 5 (1934) 1937 SV3 Haiti SV3
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made of key-men in the district informally called *chefs d'esquade*. They have the reputation of being those to whose call a number of men, perhaps a dozen, perhaps two or three times that many, will respond and come to give the aid that is desired. Such a person is given a "bouquet" — a bottle of *clairin* — which insures the appearance of himself and his group on the date set. A *combite* may be held at any time during the week except Sundays, which are dedicated to rest, and Tuesdays (in earlier times Mondays), when tradition holds a person must be free to work his own fields and care for tasks needed to be done at his own house. There is no requirement in either law or custom to respond to the call for communal work, and the larger landowners, who usually reside in the towns, rarely participate in a *combite*. So great is the pleasure derived from work of this sort, however, and so living is the realization among the peasantry of its potential benefits, that a man hesitates before he refuses to take part in a *combite* to which he has been summoned. Sometimes a man who has been faithful in his attendance at *combites* and has worked well at them falls ill during the time for planting or for clearing his ground of underbrush or for hoeing. In such case a *combite* is summoned, and even though this man is unable to offer the usual feast, his services are remembered and the men work with a will to insure the proper preparation of his ground.

The scene in a field where a large *combite* is at work is an arresting one. The men form a line, with a drummer in front of their hoes. The *simidor*, who leads the singing as he works with the others, adds the rhythm of his song to the regular beats of the drum, thus setting the time for the strokes of the implements wielded by the workers. This drum, slung about the neck of the drummer, is of the European form, never the hollowed-out African type that figures in religious rites. Its sound can carry far, however, and thus it not only beats the time for the hoes, but notifies all concerned that the *combite*

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his fourth or fifth month, he is reprimanded for laziness if late in sitting up, and when he is taught to walk his parents call out: "Come, lazy one! Come on!" He receives no physical punishment, however, until somewhat older. Thus, for example, if after a child can crawl he is told not to go beyond the threshold, he is scolded the first two or three times he disobeys, but after this he is beaten with a small stick on the buttocks or thighs. Similar means are used to teach him at the same age not to go near the fire, to avoid the thorny cacti used to fence gardens, not to put things in his mouth, and — especially because of black magic — not to pick up anything from the ground. Training for bowel and bladder control is begun shortly after birth and is continued at every opportunity the mother may have to pick up the child, so that he is usually fairly well trained when a year old, though complete control is achieved only after two years or more. A child who wets his mat is beaten, but "not too hard."

Baptism takes place when all is in readiness for the ceremony, a matter of a month or two after birth, unless the child is seriously ill, in which case he is baptized immediately. The fee of 2.50 gourdes to the civil officer who registers the birth is paid by the father. The godfather pays a similar amount to the priest for baptizing the infant, and in addition, if he desires and is able, he may both aid the godmother in meeting the expenses of dressing the child and give the mother a gift. The godmother furnishes the child with a shirt, a dress, a bonnet — "a pretty one" — stockings, shoes, and, if she can afford it, silk for a ribbon-trimmed coverlet. These gifts are obligatory, and even where a hasty baptism of a sick child has made it impossible to provide properly for his outfitting, if he survives, his mother is given a present of money by both godparents so she can procure this finery.

As in most Catholic countries, the godparents play an important role in the life of their godchild. Not only do they "stand in the place of father and mother" at his baptism, but